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Pac Theo Sem
Reading Room

THE INDWELLING GOD.

Go not, my soul, in search of him,
  Thou wilt not find him there,—
Or in the depths of shadow dim,
  Or heights of upper air.

For not in far-off realms of space
  The Spirit hath its throne;
In every heart it findeth place
  And waiteth to be known.

Thought answereth alone to thought,
  And Soul with soul hath kin;
The Outward God he findeth not
  Who finds not God within.

And if the vision come to thee
  Revealed by inward sign,
Earth will be full of Deity
  And with his glory shine!

Thou shalt not want for company
  Nor pitch thy tent alone;
  The indwelling God will go with thee
  And show thee of his own.

O gift of gifts, O grace of grace,
  That God should condescend
To make thy heart his dwelling-place
  And be thy daily friend!

Then go not thou in search of him,
  But to thyself repair;
Wait thou within the silence dim
  And thou shalt find him there!

—F. L. Hosmer.

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PACIFIC COAST NOTES.

More and more does opinion incline toward the Chicago and Northwestern as the road that is back of the mysterious North Coast Railroad in Washington.

Professor George Adam Smith gave week before last in Seattle the lectures he gave recently at Pacific Theological Seminary in Berkeley. There was large attendance and interest.

Pacific University at Forest Grove, Oregon, has a new professor in biology, Arthur M. Bean, a graduate of Grinnell College, Iowa, and for the last four years professor in biology in Fargo College, North Dakota.

One needs to stand only for a short time before the entrance of the Sunday night theaters in Oakland and at the gates of Idora Park to see where a large number of young people spend their Sunday evenings. Amusement is the magnet that draws.

The Rev. Clifford Snowden, who came from Chicago to the coast several months ago, has been called to the Union Church in Mexico City, Mexico, to succeed the Rev. Ellsworth Lawson, who came from that work to Pilgrim Church, Oakland. Mr. Snowden was called also to the Congregational work at Palo Alto. We understand that he inclines to accept the call from Mexico City.

The New York building on the grounds of the Alaska-Yukon-Pacific exposition in Seattle is said to be an exact replica of the old Seward mansion in Auburn, New York. It is especially appropriate that it should be. It was fitting also that at the unveiling of a statue of Seward on the exposition grounds the other day a son of that statesman should be present. Seward was a man of great foresight. He saw long before others did the value of Alaska to the United States, and got opportune possession of it. To considerable extent Alaska has helped to make Seattle what it now is, and so all such remembrance of William H. Seward is fitting.

When the Rev. Dr. Brougher of Portland announced to his church in that city that he had declined the call to succeed Dr. Robert Burdette in Los Angeles the announcement was received with applause and with the Chautauqua salute. It is said that one of the things which led Dr. Brougher to decide not to go to Los Angeles was the fact that the Temple Baptist Church does not own the Auditorium in which its services are conducted, and when its lease expires it may be left without any church home. The probabilities are that this Los Angeles church will be served temporarily by the Rev. Dr. P. S. Henson, recently of Tremont Temple, Boston, who is expected to arrive in that city soon to spend the winter in that southern climate.

The vindication of Mr. Ballinger, the Secretary of the Interior, in a letter by President Taft showing a careful weighing of all the evidence in the matter, will be satisfactory to people in general. The San Francisco Call and the Oakland Enquirer, however, are disposed to take judgment into their own hands and to go on as previously without regard to the facts. It is a good thing to have newspapers zealous in the interests of the people, but it is not a blessing to have them pursue such a course as these papers have. They failed to heed old Davy Crockett's admonition, "Be sure you're right, then go ahead." But they ought to be fair and courageous enough to admit that they were in error, as some other papers have, among them The California Weekly. However, we shall try to be charitable with the Call and the Enquirer, and think that they have not yet seen the error of their ways.

A REVIEW OF MRS. BESANT'S LECTURES ON THEOSOPHY.

Unobjectionable But Unsatisfactory.

Recently the editor of The Pacific received from a reader in the state of Washington a letter in which was this question: "Don't you think The Pacific could be in better business than endorsing Mrs. Anna Besant?"

We are not aware that The Pacific has endorsed Mrs. Besant. We remarked that we did not believe in her theosophical teachings, but that she would be listened to with interest by many people. And so she was both in San Francisco and in Oakland, among the persons in attendance the evening she spoke in the last named city on Reincarnation being the pastor of the First Congregational Church.

The editor of The Pacific had the privilege of hearing Mrs. Besant twice, first on "The Coming Race and the Coming Christ," second, on "Reincarnation." There was nothing in either lecture to which the most devout believer in Christianity could object except the placing of Buddha on a level with Jesus of Nazareth as a great world teacher. In Buddha and in Christ, Mrs. Besant found the highest manifestation of divinity. "Before them," she said, "humanity bows its head in reverence, not because of a power that compels, but because of an influence that subdues." In them, she said was an earnest, a promise, of what all sometime shall be.

In her lecture on "The Coming Race and the Coming Christ," Mrs. Besant expressed the belief that the world was at the close of one age and at the beginning of another; and, as Christ came in Palestine when of old a new age was to be born, so now may we look for the coming of a Supreme Teacher again. Seemingly the reference was to a second coming of Christ, to his reincaration, to an embodiment again in human form. The question in that con-

nection was, Inasmuch as he was not realized when last he came, how shall he be realized or recognized when next he comes? And the answer was that a recognition and acceptation of the teaching would bring about a recognition of the teacher. In other words he would be recognized by those who shared his spirit.

Quite a Biblical doctrine, this! It was when John was "in the Spirit on the Lord's day" that the great Revelation began to come to him. Christ's own words to the first disciples were: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Mrs. Besant's thought of God, as set forth in that lecture, was not objectionable in the least. The old idea of God as an outside sovereign, she said had passed away; and he is regarded now as immanent; and there is no consciousness that is not in some sense His.

Perhaps this savors of Pantheism; we do not know. Whatever she was trying to set forth about God, she said was also Krishna's doctrine.

But all theosophists are not Pantheists, for here is a statement as to God made by one noted leader:

"God exists, and he is good. He is the great life-giver who dwells within us and without us, is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet is perceived by the man who desires perception."

Speaking of the religion of the future Mrs. Besant expressed the judgment that in it would blend all the religions of the past. And her thought was that not by authority and tradition, but by human experience would religion hold sway. "When you have found God within you, then you will see him outside of you."

"What Mrs. Besant said in her lecture on "Reincarnation" was not convincing to the present writer, and yet the argument was not without strength. The theory of Reincarnation, according to the lecturer, asserts "the existence of a living and individualized principle, which dwells in and informs the body of a man, and which on the death of the body, passes into another body, after a longer or a shorter interval. Thus successive bodily lives are linked together like pearls strung upon a thread, the thread being the living principle, the pearls upon it the separate human lives."

The claim was that only on this theory can there be any justice in life; that on any other theory man is helpless in the grip of a destiny in which he has had no choice. But here is a law of absolute justice, each man being the decreer of his own life, his own reward, or his own punishment.

What any person now is in this earthly life, claims the theosophist, is due to what he was in another stage of his existence. As one has said: "We understand that our present life is not our first, but that we each have behind us a long line of lives, by means of the experiences of which we have evolved from the condition of primitive men to our present position. Assuredly in these past lives we must have done both good and evil, and from every one of our actions a definite proportion of result must have followed under the inexorable law of justice. The manifold and complex destinies of men answer with rigid exactitude to the balance between the good and evil of their previous actions, and all is moving onward under the divine order towards the final consummation of glory."

So fixed is Mrs. Besant's mind in belief in Reincarnation and the absolute justice coming to people in this life that she says, "If any one strikes you it is yourself striking you through your past." "When you look at a genius, you see there," she says, "an ancient soul, that used its opportunities to the best advantage. You are battling now where once he battled. You shall stand sometime where he stands."

"Why," asks Mrs. Besant, on any other theory, "should one get so much out of life, and another so little?" "Reincarnation solves, as does no other theory of human existence the problems of inequality of circumstances, of capacity, of opportunity, which otherwise remain as evidence that justice is not a factor in life, but that men are the mere sport of the favoritism of an irresponsible Creator, or of the blind forces of a soulless Nature."

In support of this claim she says: "A child is born with a brain fitted to be the instrument of all animal passions, a 'criminal brain,' the vehicle of evil desires, brutal instinct; child of a thief and a harlot, his life blood flows from a foul and poisoned source; his surroundings educate him to vicious courses, train him in all evil ways. Another is born with a nobly moulded brain, fitted to manifest the most splendid intellect, with small physical substratum as basis and instrument for brutal passions; a child of pure and thoughtful parents, his physical nature is built of good materials, and his surroundings push him along right paths of conduct, training him to good and generous action, helping him to repress all base and evil thoughts. The one by organism and environment is foredoomed to a life of crime; or at best, if the divine in him should make itself felt, to a terrific struggle against enormous odds, a struggle which even should it end in victory, must leave the victor exhausted, maimed, heart-broken. The other by organism and environment is foredoomed to a life of beneficent activity, and his struggle will be not against the evil that drags him down but after the higher good that allures him upwards. Whence such diverse fates if these human beings enter for the first time on life's stage? Shall we say that some conscious and overruling Providence creates two lives, banning the one to the uttermost degradation, blessing the other to loftiest possibilities? If so, then a wailing and helpless humanity, in the grip of a fathomless injustice, can but shudder and submit, but must cease to speak of justice or love as being attributes of the Deity it worships. If a similar result come about by the blind forces of nature, then also is man helpless in the grasp of causes he can neither fathom nor control; and round his heart while his race endures must coil the fanged serpent of poisonous resentment against injustice, good and evil lots being ground out of the lottery-wheel of blinded fortune, lots which fall into men's laps without power of theirs to accept or reject. But, if Reincarnation be true, jusctice rules the world, and man's destiny lies in his own hands."

If we turn to theosophical leaders with the question, If people have had previous lives why do they not remember them? the answer is that some people do remember them. "The reason why the majority do not is because their consciousness is still focussed in one or other of the lower sheaths. That sheath cannot be expected to recollect previous incarnations, because it has not had any; and the soul, which has, is not yet fully conscious on its own plane. But the memory of all the past is stored within that soul, and expresses itself here in the innate qualities with which the child is born; and when the man has evolved sufficiently to be able to focus his consciousness there instead of only

in lower vehicles the entire history of that real and wider life will be open before him like a book."

Mrs. Besant says that to some "reincarnated persons" occurrences of their past lives "are as real experiences of their living selves as though they had happened a few years agone, and to tell them that they did not have these experiences is a view to them as foolish as if you persisted that the events they passed through ten years ago happened to somebody else and not to their same selves."

This, she says, is the final certainty of the truth of reincarnation to the person whose memory bears this witness to his own past; but that its value to others must depend on their opinion of the intellectual sanity and moral worth of the person so declaring.

As to Mrs. Besant's moral worth—we have no reason to question it. We regard as dastardly the attacks which were made on her by persons at Point Loma while she was on the coast.

But as to her intellectual sanity—that is another matter. We believe that she is deluded.

A few years ago Mrs. Besant admitted that certain letters received after the death of Madame Blavatsky, which she at the time believed to have been miraculously precipitated by a Mahatma, were really written by Mr. Judge and that she unintentionally misled the public.

Several years ago the Society for Psychical Research investigated Madame Blavatsky most thoroughly and pronounced her a fraud. Indeed, the Madame herself at one time made the admission that she had deceived; but a little later claimed that it was a black magician who had spoken through her mouth, and that the "Master" had been trying to test the faith of a neophyte. In that confession she admitted that a syndicate of scribes wrote the Hoomi letters, and that Colonel Olcott, with the best intentions, had blundered with the phenomena. "What can one do?" said Madame Blavatsky at that time, "when in order to rule men it is necessary to deceive them?" And also: "Almost invariably the simpler, the more silly and the more gross the phenomenon, the more likely it is to succeed."

Intellectually, Mrs. Besant has long been a bird of passage, flitting from one doctrine to another, and the while defending each with every argument and weapon in her power.

THE ALASKA-YUKON-PACIFIC EXPOSITION.

By Rev. Charles F. Clarke.

California Day.

September 9th was chosen as California Day as it was the fifty-ninth anniversary of the admission of California to the sisterhood of states. Though immediately following one of the biggest days a large crowd gathered at the grounds. The exercises were held in the beautiful California state building, opening with a band concert. At ten thirty distant sounds of joy were heard rising at last into distinct cheering as the legislative committee approached the building. The enthusiasm of the people gathered to enjoy the celebration was intense as the committee, preceded by twelve flower girls, boosters for the San Francisco Portola Day Fete, reached the auditorium. Commissioner Wingate presided most graciously. The first speaker was to have been President Chilberg, but he was absent, owing to the burning at that time of a business block of which he is the chief owner, but the Hon. I. A. Nadeau gave the visitors a charming welcome which was responded to by Hon. P. A. Stanton, speaker of the California House of Representatives; other addresses were delivered by Hon. Geo. M. Perrine, Speaker, pro tem.; Senator E. I. Wolfe; Joshua Callins of Seattle; Mr. Arthur R. Briggs, Secretary of the San Francisco Board of Trade. The keynote of the day seemed to be expressed by Speaker Stanton in the terse phrase, "One for all, all for one," which he used in showing the community of interests and mutual interdependence of the Pacific coast states. Co-operation rather than rivalry. This note was struck by all the speakers of both states. The Hawaiian Band volunteered its services and its selections were greatly appreciated; among the selections of the band was "California," played while all stood. A luncheon was prepared for all the Californians and their friends, which in quality and quantity showed the generous spirit of California. But this was not enough to satisfy our hosts of the day; in the afternoon nearly two car loads of fruit were distributed. Had it not been for the inability of the express company to get it all to Seattle there would have been more than two car loads. It was one of the sights of the fair to see the crowds receiving this fruit. No line could have been maintained, so at least a thousand, some say two thousand, people crowded around the tables in the rear of the building. A dance in the Washington building and fireworks on the Pay Streak in the evening closed one of the most interesting and successful days of the fair. This is saying a great deal, for the fair has been wonderfully successful and there have ben many notable days. California has done her share in making this success, nobly and generously; and it is to be hoped that when she holds her fair to celebrate the opening of the Panama Canal that Washington, the younger and smaller sister, will do what she can to add to the success that we know will crown whatever effort California may put forth.

Twenty Five Years of Happiness.

The A. Y. P. E. is noted among other things for the interest in the educational side of things. Lectures, many of them with the best stereopticon and moving picture accompaniment, are given in several of the buildings from ten to six. There is not an hour of the day when there is not music somewhere on the grounds. Every evening one of the country's best bands gives a concert, sometimes of classical, sometimes of popular music, but always good. The art galleries are unusually good, and of course the state and county exhibits must not be forgotten; but perhaps the interest shown in the children is most worthy of comment. Every day during vacation, and now every Saturday, teachers gather a group of children and take them to the various exhibit buildings and to the really good things on the Pay Streak, not forgetting the amusement side. At each building the class is met by an attendant thoroughly informed regarding the exhibits there, who explains them to the children. Those who attend six of these tours, covering the grounds very thoroughly, are given a diploma neatly printed in three colors and signed by the instructor and Director of Exploitation. I secured a cut of one of the graduating classes but find it too large for the page of The Pacific; but we can imagine a log 74 feet long and four and a half feet square upon which is

seated fifty-one children, proud and radiant in the possession of a diploma—twenty-five yards of happiness. Each child pays the regular admission fee, but there is no other charge, not even to what they enjoy on the Pay Streak.

You'll Have to Hurry.

The Exposition will close October 16th, only a few days after this reaches the readers of The Pacific, and if you have not planned to attend the fair you will have to hurry. At the present writing the attendance has been 2,831,917, far above the highest estimates; the three million mark will doubtless be reached within a few days, and as several of the "big days" are to come we can pronounce the fair a decided success as far as attendance is concerned. The reason for this is not hard to find. The management has "delivered the goods." Some few, of course, especially among those who have not known what to expect and who think to show off a fancied "superiority" have expressed dissatisfaction; but the vastly preponderating opinion is that the fair is an unqualified success. It is not as large as some expositions; no one ever claimed that it would be. It has been advertised as one of the most beautiful, and those who have seen many expositions declare that it undoubtedly is. Some who have no reason for bias have said emphatically that in plan, decoration and floral display, in natural setting and in illuminating it is first of all, Buffalo alone rivaling it in illumination. Those who see it from now on will see the natural surroundings as many during the summer, when smoke hid our mountain glories, did not. Many have pointed to this or that feature as unique, and thus as the weeks have speeded by interest has grown and the railroads are preparing for some of the greatest rushes yet. You can not afford to miss this final opportunity to see "The world's most beautiful exposition."

THE LAST CHURCH CENSUS.

Abstracts of the First Report of the 1906 Statistics.

There were in the United States in 1906, the period of the fifth United States Census of the Religious Bodies in this country, according to the Census bulletin about to be issued on the subject, 186 religious denominations, 212,230 local religious organizations, 32,936,445 church members, and $1,257,575,867 invested in church edifices.

The bulletin is in the nature of an abstract of the comprehensive report, now in press, prepared under the supervision of Chief Statistician William C. Hunt, of the population division of the Census Bureau, and contains the results of the last census, which was preceded by those of 1850, 1860, 1870 and 1890.

A glance at the proof sheets shows that males formed but 43.1 per cent of the total church membership; that 8 new churches were erected every day during the sixteen years from 1890 to 1906; that in 16 states the Roman Catholics formed a majority of the church membership; that the percentage which church members formed of the population was larger by 6.4 per cent in 1906 than in 1890; and that of the total number of church members reported, 61.6 per cent were returned by the Protestant bodies and 36.7 per cent by the Roman Catholic Church.

The complete report will contain a separate presentation, for each denomination, of the statistics of 1906, by states and territories, and by ecclesiastical divisions, in conjunction with an authoritative statement of the history, doctrine, polity and work of the denomination as a whole; also a series of general tables giving the statistics for 1906 in detail for continental United States, and, in whole or in part, by states and territories, counties, and principal cities, and to a certain extent in comparison with similar statistics derived from previous Census reports; together with a separate presentation of colored church organizations; and summary statements, by denominations only, of the date of establishment of church organizations, the language in which the services are conducted, and the salaries paid to ministers. This 1906 census was compiled by means of correspondence and by special agents.

The Increase in Denominations.

The bulletin enters upon an analysis of the 186 denominations making up the grand total for 1906, as against 145 in 1890, an increase of 41. Between 1890 and 1906, 12 denominations ceased to exist, 4 were consolidated with others, and 4 disappeared through changes in classification, leaving 125 denominations reported both in 1890 and 1906.

The denominations added by division of denominations numbered 13 and 48 other new denominations brought the total new ones up to 61, making 186 the grand total of all denominations reported in 1906. Of the 48 new denominations, 11 are the result of immigration, and most of the remainder, the result of the organization of entirely new cults. The 186 denominotions are subdivided into families, 154 being grouped into 27 families and 22 being classed as unrelated. Another classification of the 186 bodies embraces the distinctively Protestant, numbering 164; the Roman Catholic Church, 1; the Jewish congregations, 1; the Latter-day Saints, 2; the Eastern Orthodox Churches, 4 and 14 others, including the Armenian Church, the Bahais, the Buddhists, the Shakers, the Amana Society, the Polish National Church, the Society for Ethical Culture, the Spiritualists, the Theosophical Societies, and the Vedanta Society.

The Number of Organizations.

It is pointed out in the bulletin that the statistical unit employed in the presentation of religious bodies is the organization, meaning a church, a congregation, a society, or a meeting, and embraces not only a church proper, but also each mission, station or chapel, when separately organized.

The total number of organizations covered by the 1906 census was 212,230. This is an increase since 1890 of 47,079, or 28.5 per cent. The Protestant bodies increased 42,564, or 27.8 per cent; the Roman Catholic Church, 2,243, or 21.9 per cent; the Jewish congregations, 1, 236, or 231.9 per cent; and the Latter-day Saints, 328, or 38.3 per cent. The Eastern Orothodox Churches increased from 2 organizations in 1890 to 411 in 1906. "All other" bodies increased 299, or 64 per cent. Of the 212,230 organizations in 1906, the 164 Protestant bodies reported 195,618, or 92.2 per cent; the Roman Catholic Church, 12,482, or 5-9 per cent; and the remaining bodies, 4,130, or about 2 per cent. In 1890 there were 165,151 organizations, the Protestant bodies controlling 153,054, or 92.7 per cent; the Roman Catholic Chruch, 10,239, or 6.2 per cent; and the remaining bodies, 1,858, or a little over 1 per cent.

Rank of Religious Bodies.

The general order or rank of the principal religious bodies in 1906 with respect to organizations was: Methodists, 64,701 organizations; Baptists, 54,880; Presbyterians, 15,506; Lutherans, 12,703; Roman Catholics, 12,482;

Disciples or Christians, 10,942; Protestant Episcopalians, 6,845; Congregationalists, 5,713; United Brethren, 4,304; Evangelical Association, 2,738; Reformed, 2,585; Adventists, 2,551; Jewish congregations, 1,769; Christians (Christian Connection), 1,379; German Evangelical Synod, 1,205; Latter-day Saints, 1,184; Friends, 1,147; and Dunkers, 1,097.

The Methodist bodies reported 30,5 per cent of the entire number of organizations, and the Baptist bodies, 25.9 per cent. Thus these two families together embraced con siderably more than one-half of the organizations in the United States.

The number of members reported by the various bodies for 1906 and 1890, together with the actual and relative increase, are shown in a table in the bulletin. It is stated that in all Protestant bodies the membership is practically adult membership. In the Roman Catholic Church all baptized persons, including infants, are returned as members. In order to render the figures more nearly comparable, 15 per cent has been deducted from the membership returned for the Roman Catholic Church to cover those under 9 years of age. Among the Jewish congregations only heads of families are reported as members, so that the strength of this religious body was greatly understated in the report.

Church Members Numbered 32,936,445.

All denominations reported a grand total numbering 32,936,445 communicants or members in 1906 and 20,597,954 in 1890, an increase of 12,367,530, or 60.4 per cent. The Protestant bodies reported 20,287,742 in 1906 and 14,007,187 in 1890, an increase of 6,280,555 or 44.8 per cent; the Adventist bodies reported 92,735 in 1906, 60,491 in 1890, an increase of 32,244 or 53.3 per cent; the Baptist bodies reported 5,662,234 in 1906, 3,712,468 in 1890, an increase of 1,949,766 or 52.5 per cent; the Christians (Christian Connection) reported 110,117 in 1906, 103,722 in 1890, an increase of 6,395 or 6.2 per cent; the Church of Christ, Scientist, reported 85,717 in 1906, 8,724 in 1890, an increase of 76,993 or 882.5 per cent; the Congregationalists reported 700,480 in 1906, 512,771 in 1890, an increase of 187,709 or 36.6 per cent; the Disciples or Christian reported 1,142,359 in 1906, 641,051 in 1890, an increase of 501,308 or 78.2 per cent; the Dunkards reported 97,144 in 1906, 73,795 in 1890, an increase of 23,349 or 31.6 per cent; the Evangelical bodies reported 174,780 in 1906, 133,213 in 1890, an increase of 41,467 or 31.1 per cent; the Friends reported 113,772 in 1906, 107,208 in 1890, an increase of 6,564 or 6.1 per cent; the German Evangelical Synod reported 293,137 in 1906, 187,432 in 1890, an increase of 105,705 or 56.4 per cent; the Independent churches reported 73,673 in 1906, 13,360 in 1890, an increase of 60,313 or 451.4 per cent; the Lutheran bodies reported 2,112,494 in 1906, 1,231,072 in 1890, an increase of 881,422 or 71.6 per cent; the Mennonite bodies reported 54,798 in 1906, 41,541 in 1890, an increase of 13,257 or 31.9 per cent; the Methodist bodies reported 5,749,838 in 1906, 4,589,284 in 1890, an increase of 1,160,554 or 25.3 per cent; the Presbyterian bodies reported 1,830,555 in 1906, 1,277,851 in 1890, an incaese of 552,704 or 43.2 per cent; the Protestant Episcopal Church reported 886,942 in 1906, 532,048 in 1890, an increase of 354,948 or 66.7 per cent; the Reformed bodies reported 449,514 in 1906, 309,458 in 1890, an increase of 140,056 or 45.3 per cent; the Unitarians reported 70,542 in 1906, 67,749 in 1890, an increase of 2,793 or 4.1 per cent; the United Brethren bodies reported 296,050 in 1906, 225,281 in 1890, an increase of 70,769 or 31.4 per cent; the Universalists reported 64,158 in 1906, 49,194 in 1890, an increase of 14,964 or 30.4 per cent; other Protestant bodies reported 226,703 in 1906, 129,374 in 1890, an increase of 97,329 or 75.2 per cent; the Roman Catholic Church reported 12,079,142 in 1906, 6,241,708 in 1890, an increase of 5,837,434 or 93.5 per cent; the Jewish congregations reported 101,457 in 1906, 130,496 in 1890; the Latter-day Saints reported 256,647 in 1906, 166,125 in 1890, an increase of 90,552 or 54.5 per cent; and the Eastern Orthodox Churches reported 129,606 in 1906, 600 in 1890, an increase of 129,006 or 21.501 per cent; all other bodies together reported 81,851 in 1906, 51,838 in 1890, an increase of 30,013 or 57.9 per cent.

The total increase noted, 12,367,530, is exclusive of Jewish congregations. As to the latter, it is shown that the 1906 total represents heads of families only, while the 1890 total includes all members. As the figures for the two censuses are not comparable, neither increase nor percentage can be shown.

Protestants Outnumbered Roman Catholics.

Of the total number of members reported, 61.6 per cent were returned by the Protestant bodies; 36.7 per cent, by the Roman Catholic Church; and 1.7 per cent, by all other bodies together. In 1890 the Protestant bodies reported 68 per cent of the total membership; the Roman Catholic Church, 30.3 per cent; and "all other" bodies together, 1.7 per cent. The rate of increase shown for the Roman Catholic Church was 93.5 per cent, more than twice that for the Protestant bodies taken together, 44.8 per cent.

Among the Protestants, the Methodist bodies ranked first in number of members, with 17.5 per cent of the total for all religious denominations, and the Baptist bodies came next, with 17.2 per cent. These two families together constituted somewhat more than one-third of the entire Protestant membership of the country. If to these be added the Lutheran bodies, Presbyterian bodies, and the Disciples, the five denominational families combined included 16,497,480 members, a little more than one-half of the total membership of the country, and more than four-fifths of all the Protestant membership.

The rank of the five Protestant families named, in respect to relative increase in membership, was as follows: (1) Disciples, 78.2 per cent; (2) Lutheran bodies, 71.6 per cent; (3) Baptist bodies, 52.5 per cent; (4) Presbyterian bodies, 43.3 per cent; and (5) Methodist bodies, 25.3 per cent. Noteworthy increases reported are those of the Lutheran bodies, 71.6 per cent; the Protestant Episcopal Church, 66.7 per cent; and the Christian Scientists, 882.5 per cent. The actual increase for this latter body, however, was probably much smaller, for the reason that, in accordance with the practice of this body, many are counted as members of the "Mother Church" in Boston who are also members of branch churches. It is probable, as learned from an authoritative source, that the duplication thus resulting amounted to nearly, if not quite, one-half of the membership (41,634) of the Mother Church.

In the increase of some of the religious bodies, immigration has had a large share, especially in the case of the Lutheran bodies, German Evangelical Synod, the Roman Catholic Church, and the Eastern Orthodox Churches.

The Roman Catholic Church reportetd the highest num-

ber of members per organization, 969. For the Protestant bodies as a whole, the average number of members per organization was only 104.

Males Constituted Only 43.1 Per Cent.

The census of 1906 collected for the first time statistics of the membership by sex. Of the total number of members returned by sex, 43.1 per cent were male and 56.9 per cent female.

For the Protestant bodies as a whole the difference was greater, 39.3 per cent being male and 60.7 per cent, female. For the Roman Catholic Church the membership was nearly equally divided between the sexes, 49.3 per cent being male and 50.7 per cent female. This is true also for the Church of Jesus Christ of Latter-day Saints, which reports 48.6 per cent male. The largest percentage of males shown for any denomination was that for the Greek Orthodox Church, 93.9, which is due to the fact that practically all the Greek immigrants have been males. The Lutheran bodies showed 46.1 per cent males; Disciples, 40 per cent; Methodist and Baptist bodies, 38.5 per cent each; Presbyterian bodies, 37.9 per cent; and Protestant Episcopal Church, 35..5 per cent. The denominations showing the smallest percentages of males were the Christian Scientists, 27.6, and the Shakers, 21.3.

Eight New Churches Each Day.

The number of church edifices reported was 192,795, an increase since 1890 of 50,308, or 35.3 per cent. This represents approximately 60 new church edifices each week, or 8 each day, for the sixteen-year period.

Seating Capacity of Churches.

The total seating capacity of church edifices reported in 1906 was 58,536,830, an increase over 1890 of 14,976,767, or 34.4 per cent. The seating capacity reported for the Protestant bodies was 53,282,445; for the Roman Catholic Church, 4,494,377; and for the remaining bodies, 760,008. The rate of increase was practically the same for both the Protestants and the Roman Catholics, being 33.6 per cent for the former, and 33.3 per cent for the latter. The increase in the seating capacity of churches has kept pace with the increase in population, the seating capacity being 69.2 per cent of the population in 1890, compared with 69.5 per cent in 1906.

The average seating capacity per organization for the Protestant bodies taken together was 317, and for the Roman Catholic Church, 436. With the single exception of the Roman Catholic Church, all the denominations showed an average seating capacity considerably in excess of the average membership. For the Protestant bodies the average seating capacity was three times the average membership per organization, while for the Roman Catholic Church the average membership was almost two and one-fourth times the average seating capacity.

$1,257,575,867 Invested in Church Edifices.

The value of church property reported includes only that of the buildings owned and used for worship by the organizations reporting, together with the value of their sites, and of their furniture, organs, bells, etc. The total value of such church property reported in 1906 was $1,257,575,867, of which $935,942,578 was reported for Protestant bodies, $292,638,787 for the Roman Catholic Church, and $28,994,502 for all the remaining bodies. The total increase from 1890 to 1906 was $578,149,378, of which $386,246,871 represents the increase in the value of Protestant churches and $174,515,441 the increase in the value of Roman Catholic churches.

The total amount of debt on church property reported in 1906 was $108,050,946, or 8.6 per cent of the value of the church property reported. Of the total amount of debt, $53,301,254 was reported by Protestant bodies, $49,488,055 by the Roman Catholic Church, $4,556,571 by the Jewish congregations, and $705,066 by the remaining bodies. For the Protestant bodies, the debt represents 5.7 per cent of the total value of church property, and for the Roman Catholic Church, 16.9 per cent.

Roman Catholic Majority in Sixteen States.

The figures show that in 29 states a majority of the members belonged to Protestant bodies; in 16 states, to the Roman Catholic Church; and in 1 state, Utah, to the Latter-day Saints. The states and territories for which a majority of Roman Catholic members were reported, with their respective percentages, are: New Mexico, 88.7; Rhode Island, 74; Montana, 73.1; Massachusetts, 69.2; Nevada, 66.7; Arizona, 66.2; New York, 63.6; New Hampshire, 63; Louisiana, 61.3; Connecticut, 59.6; California, 58; Vermont, 55.9; Maine, 53.3; New Jersey, 51.5; Wisconsin, 50.5; and Michigan, 50.1. In 2 states, Wyoming and Colorado, the largest proportion, although not a majority, of the members, were Roman Catholics, and in 1 state, Idaho, the largest proportion were Latter-day Saints.

In only 5 states did a majority of the members belong to one of the subclasses of Protestants. In Georgia 57.9 per cent belonged to Baptist bodies; in Miississippi, 56.5; in Alabama, 54.9; in Virgina, 52.4; and in South Carolina, 51.3. The highest percentage shown for Methodist bodies is for Delaware, 45.5; for Lutheran bodies, North Dakota, 37.7; for Presbyterian bodies, Tennessee, 11.4; for the Disciples, Kentucky, 15.9; for the Protestant Episcopal Church, the District of Columbia, 10; and for the Congregationalists, Vermont, 15.

In connection with the statistics for membership, it should be explained that the rules of the Protestant bodies are such that a considerable number of persons who regard themselves as affiliated with these bodies were not included because they have not seen fit to fulfil the requirements of membership, whereas the figures for the Roman Catholic Church include practically all adherents over 9 years of age. Thus in comparison with the Roman Catholic Church, the strength of the Protestant bodies was considerably understated.

Church Membership Has Increased More Rapidly Than the Population.

Of the total estimated population of continental United States in 1906, 29.1 per cent were reported as church members. The corresponding percentage for 1890 was 32.7, so that the percentage of the population who were church members was larger by 6.4 in 1906 than in 1890. The relative gain as presented by this difference was divided among the three main classes of members as follows: Protestant bodies, 1.8; Roman Catholic Church, 4.4; and all other bodies together, one-tenth of 1 per cent.

The membership of Protestant bodies was least important relatively in Utah, where it represented only 2.6 per cent of the total population, and most important in South Carolina, where it represented 45 per cent of the total population. The corresponding percentages for the Roman Catholic Church varied from two-tenths of 1 per

cent in North Carolina to 56.2 per cent in New Mexico. The Baptist bodies showed the highest percentage of the population in Georgia, 24.4; the Methodist bodies, in South Carolina, 17.1; the Lutheran bodies, in Minnesota, 13.2. No other of the subclasses of Protestants showed a strength of as much as 10 per cent of the population of any state. The membership of the Church of the Latter-day Saints represented 47.9 per cent of the population of Utah.

A GOOD CHEER MEETING.

It was in the Green Street Congregational Church, San Francisco, and was what the caption states it was—a good cheer meeting. All this from first to last.

The Rev. S. R. Yarrow of Mill Valley brought good cheer from the past in a carefully prepared paper which showed that they who say the former times were better than the present times ignore the facts. In every way this world is a better world than it ever before was. Most of the great movements for the world's uplift were unknown only a little more than a century ago. No historian, no careful student of history can be a pessimist.

The Rev. Dr. George C. Adams considered the present, and found in God's heavens a richer blue than had been there for several decades. Speaking of theological conditions Dr. Adams said that there was no possibility of a final statement in theology, that this would be stagnation. As in the past so now, "there is more light yet to break forth from God's Word."

The ministers were congratulated in that this is an era of great freedom of thought—never before a time when men were so free to preach the gospel. They who complain are trying to preach something else.

Dr. Adams showed that there is an element of good cheer in the fact that there has been a shortening of vision in the application of divine truth. They who preach are not looking so much as aforetime to the future life, but are giving attention more largely to a betterment of the present. The man who is best suited to serve God here and now is best suited to go to heaven. The remark of the aged woman to whom it had been said that it seemed as if she would be longing to depart from this life—the remark that this is a very interesting age of the world and that she would like to live to see how things come out, was commended.

Speaking of the living wage principle which is swaying American life today as another element of good cheer Dr. Adams said that when he for a time last year surveyed conditions elsewhere he thanked God when once more he was on American soil.

Among the most suggestive thoughts in this address were these:

If all our problems were solved, God would give us a new set tomorrow.

Never mind anything old except the gospel itself. Take that, use that, apply that in all its richness and fulness.

The Rev. Dr. I. C. Meserve of Plymouth Church, spoke on "Good Cheer for the Future," saying that the religious life ought to be both devotional and practical—we ought all the while be creating a heaven to go to heaven. And the cheering thought as to the future is that the Master is coming more and more to possess and use the Church. Every man an evangelist is the trend of the thought and aspiration of the age. That socialism which embodies the Christ spirit has cheer for the future. Christ was held up as the great dynamo of life, and cheer found in the fact that more and more his exaltation is promised as are read the signs of the times.

Twice in the course of his remarks Dr. Meserve referred to a beloved member of Plymouth Church, a man widely known and honored for many years in the Congregational fellowship, and spoke of the sweet calmness in which he looks out now beyond the confines of this earthly existence as he sits in the grip of an incurable disease. Just that day it had been his, he said, to have with this brother a sweet fellowship impossible to describe.

Just as The Pacific is about to go to press we learn that this beloved brother has failed rapidly and that he will not abide here many days or weeks longer. Reference is to Professor W. M. Searby, for many years dean of the College of Pharmacy of the University of California, a man whose life has counted for much in all that is best and enduring in this part of California.

Bishop Fallows of the Reformed Episcopal Church, on a coast trip from his home in Chicago, on the program for the evening session, was called on, and expressed pleasure in that emphasis had been laid in the addresses on the thought that we must get back to Christ. This world is not the devil's world in any sense of the term, said the bishop; it is Christ's world and we are here to help work out his purposes. The Church is not a back number. It is not backsliding. It is in the forefront in all progress.

Bishop Fallows commended the work on the part of men of science to establish on a thorough scientific basis the fact of the continuity of life—to let the world know scientifically that those gone from us do live and love. "Do not be afraid," he said, "of being called spiritualists." But let us use a new word; let it be immortalists, not spiritualists. Then the old taint cannot attach.

Thus far we have reported in brief and in part the afternoon session of the 31st meeting of the San Francisco Association of Congregational Churches. There was an evening session, and it was one of Good Cheer also.

Bishop Nichols of the Protestant Episcopal Church was present and after preliminary remarks introduced the two speakers for the evening, the Rev. Dr. A. B. Shields, of St. Luke's Hospital, San Francisco, and Bishop Fallows of Chicago.

The Emmanuel Movement was the subject for consideration. Dr. Shields quoted Professor Munsterberg of Harvard as saying that the real life of man is something that has neither beginning nor end. In telling of the methods used to restore people to health and wholeness of life by the Emamnuel Movement, Dr. Shields spoke first of waking suggestion, the person being in as calm and passive a state as possible, and of the great good that comes to many sufferers by such treatment. Then deeper suggestion was considered. The person is carried a little further toward sleep; cannot open his eyes, nor put down his hand if it is once put up. In this hypnosis the nerve centers are gotten control of, and impression is made on the person that he cannot do a wrong act. Thus is he brought away from his perversions and back to a normal state. Letters were read by Dr. Shields testifying to the good resulting from this Movement.

Bishop Fallows spoke of the Emmanuel Movement as of deep and broad significance, aiming to reach and effect the entire man—his physical, mental, moral and spiritual nature. It is not the establishment of a religious cult, but a work in and through the Church. There is nothing in it not found in the word of God, and it helps to make of

the Bible a new and a more blessed book. It is logical and historical. Its acceptance will be the restoration of primitive Christianity.

The hope of Bishop Fallows is that the Emmanuel Movement has come to stop the exodus from the Church. Its aim is to present the whole man perfect before God, the Father.

It was shown in this address that for many centuries the healing and priestly functions were combined in one personality. The effort now is not to combine the two again in one personality, but to bring the minister and the physician into cooperation.

In recounting how he came to enter on this work the bishop stated that eminent neuroligists and physicians had agreed that not one tenth of one per cent of the functional disorders of the nervous system—ailments nervous, mental and spiritual—can be taken care of by the physicians.

Although he had filled the chair of Psychology in a medical college for many years Bishop Fallows said that he knew it was a plunge which he was about to take when he entered on the advocacy and practice of Psychotherapy, but there seemed a divine, providential leading, and he took the plunge. And now, he says, that he fights under that banner, knowing that it is the banner of the Master whose commission was one of healing; and out of his experience has come a faith in the omnipresence and power of Christ which he never before had. And today he is profoundly of the belief that every physician ought to welcome the Emmanuel Movement as supplementary and complementary to his work.

Association Notes.

The Rev. S. C. Patterson was moderator, and the Rev. C. C. Champlin was scribe.

An invitation from Plymouth Church to hold the next meeting in that church was accepted.

It was voted that the name of Rev. H. Hollars be removed from the roll of members.

The Rev. Dr. G. C. Adams and Deacon I. H. Morse were nominated for corporate membership of the American Board.

Mr. Patterson stated what had been done at the Bay Association meeting in Oakland toward the salaries for one month of the secretaries of the Y. M. C. A. and the Y. W. C. A. in the State University, and the request that the San Francisco Association join with the Bay in raising $200. The required $50 was subscribed as follows: First Church, $25; Plymouth, $10; Mission, $10; Mission Aid Society, $10; Mayflower, $5; Sunset, $1. Total $56.

Another good cheer feature of the Association meeting was the dinner bountifully provided and attractively served by the ladies of the Green Street Church, and the after-dinner talks. The Rev. E. S. Williams and wife came up from Saratoga where Bishop and Mrs. Fallows have been visiting, and the Association had specimens of Mr. Williams' old time sunshine and cheer.

THE MEETING OF THE BAY ASSOCIATION.

The 57th meeting was held in Pilgrim Church, Oakland, Tuesday of last week.

An interesting feature of the afternoon program was the addresses on "Our Obligations to the Indians." The Rev. Dr. Gilchrist of the Mt. Hermon Association told of what had been accomplished for the California Indians in recent years after it had come to light how shamefully they had been treated for many years. Largely without reservations, subject to the inroads of the white man's whisky and disease the number had diminished from 190,000 in 1834 to 17,000. Dr. Gilchrist said that his contact with the Indians had completely changed his conception of them, and he paid tribute to them as honest and faithful.

The Rev. B. M. Palmer read a paper replete with information concerning the California Indians from an early day. He told how treaties made with them away back in the 50's had been pigeon-holed at Washington, and never ratified, and how they had been crowded aside for decades until research disclosed the facts and congress set about by appropriations to make amends for the neglect of and cruelty of the past. Mr. Palmer showed that our Indians had always kept faith better than the white man had, that we and not they were the treaty-breakers.

Investigation has disclosed the fact that there are about ten thousand pagan Indians north of the Tehachepi. It was stated that other denominations were giving attention somewhat now to their religious needs and that it was incumbent on Congregationalists to do something. A committee consisting of the Revs. B. M. Palmer, F. M. Price and C. S. Nash was appointed to bring the matter before the proper Congregational body.

The principal feature of the evening service of the Association was the address by the Rev. Leslie B. Briggs on "The Church and the Workingman."

Mr. Briggs was of opinion that the Church was becoming awake to the problem which confronted it as to the workingman, and would grapple with it more successfully in the near future and would solve it. Love does not exist now in the industrial world; but it will find place there, and it will be through the principles taught and implanted by the Church of Christ.

The report of the Prudential Committee showed that since the work carried on by it had been undertaken there had been disbursed by it amounts as follows:

To Second Church, Oakland, $476.95; to Fruitvale, $1000; to Plymouth Church, Oakland, $1250; to Park Church, Berkeley, $500; for lot on Carlton street, Berkeley and for building on lot for Bethany Church, $2406.09; for expenses, $150.

The total grants to churches were $3,226.95. The amount expended for real property and improvements was $2,406.19.

It was stated by the Prudential Committee that only three churches had sent in contributions during the last eighteen months. The committee owes $750 which it borrowed in order to give aid to churches.

Mrs. Kofoid of the First Church, Berkeley, spoke concerning the Y. M. C. A. and Y. W. C. A. work in the University of California, and asked the Association to provide if possible through the Congregational churches hereabouts $200 to pay for one month the salaries of the secretaries. The value of this work was recognized, and pledges were made by churches as follows after suggestion that the San Francisco Association be asked to provide for one fourth of the amount:

First, Oakland, $100; North Berkeley, $10; First, Berkeley, $5; Park, $5; Niles, $10; Plymouth, Oakland, $5; Fourth, $5; Fitchburg, $5; Fruitvale $5.

One of the pleasant hours of the Association was that around the tables at the dinner time, the ladies of Pilgrim

Church acting as hostesses in most delightful manner. Toasts and music enlivened the occasion.

ENDEAVOR NOTES.

Wm. H. Scudder.

Topic for October 3. Life Lessons From Ephesians. Eph. ..... 4:1-6; 25:32. (Consecration Meeting).

There is a purpose in the call to become a Christian, viz: that we should be "Holy and blameless." This involves a constant endeavor on our part with the ideal before us. Like perfection, holiness is no trifle, and is made up of constant littles with a great many abortive attempts thrown in. Nevertheless it is the badge of our calling that we strive mightily toward the attainment of that purpose.

It also involves a constant indwelling of that Spirit, of which Paul speaks so often in this Epistle, whose operations on the heart are always in the direction of holiness.

It is not until we discover to what we are called, that we gather all the energies of our being into requisition. The young man drifts through three years of his college course with very little idea of what life has for him. He does his work well perhaps and has a good record. But in that fourth year the call of his life comes. He sees for what he has been created, and as if some new sense had dawned on him, he gathers his whole being into one object and seeks to fulfill his calling. Those who once discover what they are called for in Christ's work are similarly impressed. It may be as a leader among Endeavorers; it may be as a teacher in the Sabbath-school; it may be as a preacher or a missionary, it matters little. "This one thing I do" is the inspiration of their lives, and such lives count for Christ's cause.

Christ has been placed in a definite relation to "authorities and power" by His resurrection, which was an exhibition of God's power. It is a great thought that Christ is head of all angels, and whatever spiritual powers there are in the"unseen universe." But, whatever that relation, and however close to them He may be, His relation to the Church is closer 1:20-23) for it is as the relation between the head and the body. It is a great stimulus to any of us who may be neglectful of our church work or inattentive to our church duties that we are left here to make that church worthy of being Christ's body. The practical part of this Epistle has many instructive hints as to how each one can conduct himself, so as to accomplish this according to our capacity. (Chapters four and five.)

How great must be the ability of one who can do "Exceeding abundantly above all we can ask or think." (3:20). It is this source of thought, affection and power on which we can rely and from which we can draw. God in Christ is inexhaustible, His riches may never be mined, His powers never exhausted, His purposes never thwarted. It is for us to ask and think much, but always in accord with His will.

REFORM BUREAU CRUSADE.

A vigorous campaign is being prosecuted by the Reform Bureau against the social vices of California. Dr. G. L. Tufts, the superintendent has recently returned from a two weeks' tour in Humboldt county. All the leading towns have been organized into a good government league to work for the suppression of the saloon, gambling and the social vice. The pastors are loyally supporting the movement and already the law-breakers are taking note.

In the southern part of the state, Rev. W. E. Perry, field secretary of the Bureau, is beginning operations at Santa Ana. Two Sabbaths spent among the churches showed a deep interest in the Bureau cause. Loyal support to the Sabbath question is expected from the southern counties. Those that have fought the saloon to the death are now prepared to take up another issue, for they have discovered that closing the saloons has not stopped all social vices.

The Reform Bureau is advocating the San Francisco ordinance against cigar slot machines to be adopted by cities throughout the state. The first of October it goes into effect in Oakland and it is already in force at Turlock. It is time for all forms of gambling to be suppressed. But those who have gathered their millions from the gambling public are determined upon a desperate fight before they will yield to public sentiment. The race-track gamblers are plotting to corrupt our judicial courts in order to have the Otis-Walker law declared unconstitutional. Failing in this, they will attempt to control the election of the next legislature so that they may secure its repeal. In the meantime they are building three expensive race-tracks opposite El Paso and Brownsville across the Mexican line. There they propose to run their races and telegraph the news to pool rooms throughout the country, including one hundred and fifty in California. To prevent this nullification of state laws, the International Reform Bureau had the Burkett bill introduced in the last session of Congress. Every citizen interested in the suppression of race-track gambling should urge his Senator and Congressman to work for the passage of this bill. Also those who would have the San Francisco slot machine ordinance introduced in their town or city council, can secure free copies by writing to the office of the Reform Bureau, 1567 Le Roy Ave., Berkeley, Cal.

LAST STAND OF THE ELK.

Few Herds Left in Southern Oregon Along the Coos River.

There is a vast region in Southern Oregon where the watersheds slope toward the coast. Here Coos river rises and winds its way westward through mountain defiles; and to the south, the North Fork of Coquille river and its tributaries rise and flow through passes even more abrupt; then to the north Lake Creek and its branches drain a large district, and ith waters finally flow into the Umpqua. A few small herds of elk still roam in their wild freedom over this territory—their last stand—for the settlements are fast crowding them back, and the inexorable trend of fate will soon see their last haunt appropriated by man.

Formerly thousands of elk inhabited this wild and almost inaccessible range. The mountains being so rough and densely timbered, the most hardy woodsmen hesitate before undertaking the difficult task of following the few dim trails that lead into them, much less think of bringing out their antlers and meat. Here the hunter may walk through many townships under thickly interwoven giant treetops with scarcely an opportunity to see the blue sky, and the deep shadows of eventide are always present. The canyons are deep, and their walls of dark-green blend into the blue-black shadows of the dizzy depths below. All about you are long, low, crooked ridges and saw-toothed ranges in the distance which impress you with the magnitude of this great region where the happy rays of light are lost in mountain gloom. The dark green conifer woods—the softest of

forest scenery—give no hint of the tangle of vines and windfalls where the object of the quest seeks cover from the hunter.

The elk has learned to avoid the few trails that follow the main chain of divides and watersheds of this region. He finds the heads of the small streams that rise in the deep gorges less frequentd by man, so makes his homes in these deep canyons, where he can feed undisturbed. Here the luxuriant undergrowth affords him abundant of choicest browse, and the fallen timber and undergrowth offer him a suitable place to ruminate. In these places silence and shade join with the harmony of the vast tangle of green, brown, red and gray in shielding the wild wards from their foes.—Recreation.

Among the Churches

Los Angeles, West End.—The Rev. Herbert Thompson is in charge of this work for a month.

San Francisco, Bethany.—The pulpit was occupied last Sunday by Professor Nash of Pacific Seminary.

San Francisco, Plymouth.—The resignation of the Rev. Dr. I. C. Meserve has been accepted by the church regretfully.

San Francisco, First.—An offering of something more than an hundred dollars was taken Sunday for the Ministerial Relief Society.

Pasadena, West Side.—The pastorate of the Rev. Dr. Loba came to an end last Sunday much to the regret of the people. Dr. Hill, a former pastor, will supply for the next two Sundays.

Montara.—Seven hundred dollars were pledged for a church building at a meeting last week. A stone structure will be built at a cost of something like $3000. W. R. Bair is in charge of the work at Montara. There is a large Sunday-school, and congregations are good.

Los Angeles.—The Pico Heights Congregational Church, the West Lake Presbyterian and Methodist churches and the Central Baptist are in a union evangelistic campaign with the Rev. Dr. Bulgin as preacher. A tent that will accommodate a thousand persons has been put up at Twelfth and Lake streets.

Long Beach.—A large congregation at a recent Sunday morning service in Plymouth Church protested against the opening of the pool rooms on Sunday, and the Rev. H. K. Booth was asked to carry the protest to the city council the next morning. Such is the attendance at the Sunday morning services in Plymouth Church that the question of room to accommodate all is likely to be a very pressing one soon.

Corona.—Returning from his vacation in the mountains and by the sea the Rev. Chaster Ferris, desiring to share the inspirations of the summer with others, has announced a series of sermons on "Nature's Voices of Comfort." Topics are: The Water Springs of the Soul; No More Sea; The Encircling Mountains, and God; On the Way to the Heights; As Ships That Pass in the Night; A Man and His Gold Mine.

Los Angeles, First.—During the absence of Dr. Wm. Horace Day on his vacation the church enjoyed the privilege of listening to several ministers from abroad: Dr. Huget of Galesburg, Ill., Dr. Thorp of San Diego, Dr. Meredith of Pasadena, and on August 22, Dr. Geo. Adam Smith of Glasgow. The pastor came home on the evening of the 18th to be with Dr. Smith during his visit in the city. On the evening of the 20th the ministers of the various denominations gave a banquet at which Dr. Smith was the guest of honor. On September 12th Dr. Day preached his first sermons after his vacation. The theme of the morning was, "That ye may be filled with the knowledge of His will." He told us that on the top of Mt. Whitney, under the sequoias, in the great aqueduct, and wherever he went this church was in his thoughts, with the wish expressed in the words of the text. Dr. and Mrs. Day received warmest welcomes from their strongly attached church.

SEATTLE MINISTERS' MEETING.

The first meeting of our ministers for the fall was held in Plymouth Church. Vacation doings were discussed and it was noted that few of the ministers had unbroken vacations, some not even leaving their pulpits, except to exchange, and practically all being in close touch with their work. All had larger congregations than usually in the summer, but there was a feeling that the winter work would not begin with the usual snap, as everybody is tired rather than rested by the summer with its distractions and increased cares. Plans for the winter were broached but nothing very definite decided, as in order to attend Dr. G. A. Smith's lecture the meeting had to be shortened. Dr. Smith has drawn large audiences, the Congregational ministers and people making up a large part of the gatherings.

NOTES AND PERSONALS.

There are several Methodist students in Pacific Theological Seminary.

Professor Castor of Pacific Theological Seminary has been conducting services for a few Sundays at Mills College. San Anselmo professors will serve for a while now.

Secretary Wikoff of the Church Building Society was at Petaluma Sunday. He brings back word of a most excellent work being done there by the Rev. R. W. Rogers.

The Rev. E. A. Munger, recently from the East, has been supplying for a few Sundays the Boulevard church near Fruitvale, and Bethany Church in Berkeley. Mr. Munger could easily have a pastorate in this part of California, but he accepted several weeks ago a call to Pasco, Washington, to which place he expects to go next week.

The Rev. Leslie Briggs of the Second Church, Oakland, exchanged pulpits last Sunday evening with the Rev. F. M. Price of Park Church, Berkeley, so as to give his people the inspiration toward missions which comes from one of Mr. Price's talks on that subject. At the meeting of the ministers on Monday he spoke of the impression he gained as to the excellent work Mr. Price is doing in Berkeley. The church was full; many men were in the congregation and there was an air of something doing everywhere.

THE HOME

MAN AND BOY.

I, strolling along at forty,
He, holding me by the hand,
As he prattled his childish questions
Of the things he would understand.
I was thinking of years behind me,
And he of the years ahead:
"I wish I was grown up, father—
An' what do you wish?" he said.

A dear, strong face was before me,
As it was in the time gone by;
I thought of our strolls together
Underneath the old blue sky.
"I think I should like"—I answered
In reply to his little talk—
"To again be a boy for an hour,
With my father out for a walk."

THE CRUELEST WOUNDS.

We can always hurt most those whom we love, and who love us most. For even a little wound is a great wound when inflicted on a loved one. And it is perilously easy to pass from the inflicting of little wounds to those that, a year ago, we would have thought too cruel to tolerate. Every bitter word spoken to a dear one makes it probable that the next time the word will be more bitter and the hurt deeper. Our love for another, no mater how great, is easily over-mastered by sarcasm, and anger, and even hatred, when once these demons have been permitted to have their own way in our life. So it is in the innermost circles of our most loving relationships that we need to be most on our guard. If we are in the bondage of the habit of constantly wounding our dear ones, only God can break that bondage for us. He will do so when we fight with him to make love the guardian of our lips.—The Sunday School Times.

DIFFERENCES IN HOUSEKEEPING.

If one were to get a hundred reputed good housekeepers to come together and give their ideas of what constitutes good housekeeping, no two would agree upon all points. There are essentials which every one recognizes, but there greatest importance, whereas another may think the same things of minor consequence or of no consequence whatever.

It is a sad fact that some good housekeepers are not good home-makers. The young housekeeper should bear in mind that, while it is essential that the home should be clean and orderly, and the food well cooked and regularly served, this does not make the home. One can get all these comforts in a well-conducted hotel or boarding-house, but the man or woman is to be pitied who has no higher ideal of a home than what is furnished by a hotel or boarding-house, no matter how sumptuous.

A selfish woman can make a good housekeeper, so far as the keeping of the house in perfect running order is concerned, but it is difficult for a selfish or lazy woman to make a home. A young woman who would create an ideal home must possess some judgment, and a heart in which character and sympathy have a large place.

My idea of good housekeeping is where a woman keeps her home sweet and orderly; provides simple, well-cooked food; makes her home so restful and cheerful that all who come into it shall be better for breathing the atmophere of kindness and cheerfulness that pervades the place and where the household machinery always runs smoothly because of the constant thoughtfulness of the mistress of the house.

A place like this is truly a home, and the woman at the head of it deserves the respect and admiration of everybody. I have seen such homes among the rich and among the poor, for neither wealth nor poverty prevents the right person from filling with the atmosphere of comfort and happiness the house of which she is the mistress.

A housekeeper's duties are many, and, to one nervous and fretful, they are exhausting. What seems to the woman of good digestion and steady nerves a mere trifle, to be laughed at and forgotten, may appear to the delicate, nervous woman a calamity to be wept over. Much of the irritability from which women suffer is due to their expectation of too much of themselves and others.

If women would be reconciled to the inevitable, they might make everybody about them much happier. A choice bit of china may be broken. Is it worth while to make the whole household miserable for what cannot be helped? A dish may be spoiled in the cooking. It will not help your digestion or that of the family to fret over it. You may be naturally very orderly, but some members of the family may not. Will it pay to make them and yourself uncomfortable by worrying over the matter? If your servant or any other member of the household should not come up to your standard, throw the mantle of charity over the faults that you cannot remedy, and pray that others may be equally charitable to you.

The good housekeeper will centainly look well to the ways of her household, but her eyes will be those of the kind, just woman. She will not look for miracles; she will not expect to get the best supplies and service when paying only the lowest price; she will not hope to make something out of nothing; she will be brave enough to live within her means, even if they be small; she will not be afraid to do her work honestly and well; and, finally, she will be so true to herself at all times, and so adjust and simplify her domestic duties that she will not exhaust body and mind in trying to do two persons' work for the sake of "keeping up appearances."

How many families lose all the comforts of home life in this senseless effort. If you stop to consider what this "keeping up appearances" means, it puts the people in a very unenviable light, for it simply means that people want to give you a false impression of their possessions. No member of the family is so much injured by this deceptive life as the housekeeper. All her power of body and mind is bent to the task of making the best possible appearance with the smallest amount of expenditure. Intellect is cramped in the battle, and all repose is gone from home life.

No matter how good the housekeeping, the spirit of the home-maker is not there. No young woman has a right to dwarf her life for such a purpose. Let her make the most of the means at her command, but let her never sacrifice her physical, moral, and mental well-being to a desire

to make a display disproportionate to her circumstances, for that is not good housekeeping.—Maria Parloa.

NOT UNDERSTOOD.

Not understood. We move along asunder;
Our paths grow wider as the seasons cheep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep—
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by the narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age—
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go—
Not understood.

Not understood. How trifles often change us.
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they can not see!
O God! that men would draw a little nearer
To one another!—they'd be nearer thee,
And understood.

TRAINING OF GIRLS.

Our training of girls approaches close to the idiotic claims Katherine Eggleston, in Woman's Home Companion. The average girl, from the minute she leaves her dolls to go to kindergarten, till she matriculates at college, is told about men and men's work—never about women. The kindergarten songs and tales are all about heroes—and even the pictures of animals show the lion and forget the lioness. In older childhood she is taught to build sand forts instead of good old-fashioned mud-pies, and even the sums in arithmetic dwell on "Billy's" marbles and "John's" apples, to the total neglect of his sister.

Later still she goes to high school and learns history with all its ideals of brave men—and here again the woman's share of quiet courage is completely overshadowed. She learns carpentering, although she cannot cook an egg or sew a seam. And finally, her education finished, she knows all about the higher mathematics and is shot-changed by the butcher. She learns political economy, but doesn't know who are the members of her own school board. Miss Eggleston's article concludes:

"If your boy wanted to be a lawyer, and a neighbor told you to put him to work in a carpenter's shop by way of preparation, you would think your neighbor crazy. But you do not consider yourself crazy when you train your daughter, who is to be a wife and mother (and nothing can get away from the grim statistics that women do marry, despite economic independence, the higher education and all other arguments in favor of co-education), precisely as you train your son, who will enter some profession or trade, there to first earn his own living, and then to provide for a family yet unborn. The one to bear the family and to rear it, the other to provide shelter and comfort for the mother of that family, and yet both trained precisely in the same way."

HIS WIFE'S JUDGMENT.

By Mrs. M. A. Kidder.

What man, O my friend,
Be he spendthrift or miser
Be he richer, or poorer,
Or weaker or wiser,
Ever yet deemed his wife
His most trusted adviser?

Though a sentence from her
With her quick intuition,
Might save him from ruin
And change his condition,
Why, bless you, how could he
Forget his **position?**

Forget that he lived,
The first created human—
The **lord** of creation—
A power-crowned trueman—
While "she" at his side
Is a weak little woman.

Thus he to his soul
Lays this flattering unction,
And goes on his way,
Sans remorse or compunction,
Nor heeds the "small voice"
With its tender injunction.

And yet this same wife,
With her lord still beside her,
May weave a soft web
With her "weak" wit to guide her
And tempt him within,
Like the fly and the spider.

That a woman may rule,
And hold queenly dominion
Over man's lordly heart,
Be he prince, serf, or minion,
If she use proper tact,
Is my private opinion.

Our Young People

HOW THE CRICKETS BROUGHT GOOD FORTUNE.

My friend Jacques went into a baker's shop one day to buy a little cake which he had fancied in passing. He intended it for a child whose appetite was gone, and who could be ocaxed to eat only by amusing him. He thought that such a pretty loaf might tempt even the sick. While he waited for his change, a little boy six or eight years old, in poor, but perfectly clean clothes, entered the baker's shop. "Ma'am," said he to the baker's wife, "mother sent me for a loaf of bread." The woman climbed upon the counter (this happened in a country town), took from the shelf of four-pound loaves the best one she could find, and put it into the arms of the little boy.

My friend Jacques then first observed the thin and thoughtful face of the litle fellow. It contrasted strongly with the round, open countenance of the great loaf, of which he was taking the greatest care.

"Have you any money?" said the baker's wife.

The little boy's eyes grew sad.

"No, ma'am," said he, hugging the loaf closer to his thin blouse; "but mother told me to say that she would come and speak to you about it to-morrow."

"Run along," said the good woman; "carry your bread home, child."

"Thank you, ma'am," said the poor little fel'ow.

My friend Jacques came forward for his money. He had put his purchase into his pocket, and was about to go, when he found the child with the big loaf, whom he had supposed to be half-way home, standing stock-still behind him.

"What are you doing there?" said the baker's wife to the child, whom she also had thought to be fairly off. "Don't you like the bread?"

"Oh, yes, ma'am!" said the child.

"Well, then, carry it to your mother, my little friend. If you wait any longer, she will think you are playing by the way, and you will get a scolding."

The child did not seem to hear. Something alse absorbed his attention.

The baker's wife went up to him, and gave him a friendly tap on the shoulder. "What are you thinking about?" said she.

"Ma'am," said the little boy, "what is it that sings?"

"There is no singing," said she.

queek, queek!"

My friend and the woman both listened, but they could hear nothing, unless it was the song of the crickets, frequent guests in bakers' houses.

"It is a little bird," said the dear little fellow, "or perhaps the bread sings when it bakes, as apples do."

"No, indeed, little goosey!" said the baker's wife: "those are crickets. They sing in the bakehouse because we are lighting the oven, and they like to see the fire."

"Crickets!" said the child; "are they really crickets?"

"Yes, to be sure," said she, good-humoredly. The child's face lighted up.

"Ma'am," said he, blushing at the boldness of his request, "I would like it very much if you would give me a cricket."

"A cricket!" said the baker's wife, smiling; "what in the world would you do with a cricket, my little friend? I would gladly give you all there are in the house, to get rid of them, they run about so."

"O ma'am, give me one, only one, if you please!" said the child, clasping his little thin hands under the big loaf. "They say that crickets bring good luck into houses; and perhaps if we had one at home, mother, who has so much trouble, wouldn't cry any more."

"Why does your poor mamma cry?" said my friend, who could no longer help joining in the conversation.

"On account of her bills, sir," said the little fellow. "Father is dead, and mother works very hard, but she cannot pay them all.'

My friends took the child, and with him the great loaf, into his arms, and I really believe he kissed them both. Meanwhile, the baker's wife, who did not dare to touch a cricket herself, had gone into the bakehouse. She made her husband catch four, and put them into a box with holes in the cover, so that they might breathe. She gave the box to the child, who went away perfectly happy.

When he had gone, the baker's wife and my friend gave each other a good squeeze of the hand. "Poor little fellow," said they, both together. Then she took down her account-book, and, finding the page where the mother's charges were written, made a great dash all down the page, and then wrote at the bottom, "Paid."

Meanwhile my friend, to lose no time, had put up in paper all the money in his pockets, where fortunately he had quite a sum that day, and had begged the good wife to send it at once to the mother of the little cricket boy, with her bill receipted, and a note, in which he told her she had a son who would one day be her joy and pride.

They gave it to a baker's boy with long legs, and told him to make haste. The child, with his big loaf, his four crickets, and his little short legs, could not run very fast, so that, when he reached home, he found his mother for the first time in many weeks with her eyes raised from her work, and a smile of peace and happiness upon her lips.

The boy believed that it was the arrival of his four little black things which had worked this miracle, and I do not think he was mistaken. Without the crickets, and his good little heart, would this happy change have taken place in his mother's fortunes?—From the French of P. J. Stahl.

Nine days after Dr. Frederick Cook announced that he had found the North Pole, Commodore Peary flashed the news by Polar explorers. The whole civilized world has been in a high pitch of excitement. Royalty of the Scandinavian countries have honored Dr. Cook. The University of Copenhagen has conferred a degree of honor on Dr. Cook. Unfortunately Peary claims that Dr. Cook never reached the Pole. The whole world has taken sides in the controversy. Cook calmy claims to have the data and will submit it to competent authorities. It is interesting to note how eager parties are to take sides in the controversy when they have no facts from either side. The attempt of Peary and his friends to discredit Dr. Cook is unbecoming and ungentlemanly to say the least, while Dr. Cook on the other hand has accepted Peary's report as true. While we have not data to determine who is right and who wrong we can prefer a gentleman to an egotist, and Dr. Cook has certainly been a gentleman.

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The Sixty-Third Annual Meeting

Of the American Missionary Association

At Burlington, Vermont, October 19th to the 21st, Inclusive

PREACHER Rev. S. H. Woodrow, D.D., of Washington, D. C., preaches the annual sermon on Tuesday evening, October 19th. Communion service will follow the sermon.

PROBLEMS The problems of Christian patriotism in the settlement of which the American Missionsionary Association is busy from year to year will be discussed by experts from many fields. A large representation from among those who are on the firing line of the active missionary efforts will be presented. Clergymen and laymen of national and international prominence will be present and add greatly to the value of the gatherings.

PROOGRAM The program is varied and comprehensive. The mission field of the Association has been so greatly increased in the past few years that the variety and interest of the annual meetings have never been wanting. The southern problem will be discussed by able and well-informed speakers.

The unique and interesting work among the Island Territories already under our flag and a part of the work of the American Missionary Association, will be presented.

The churches of Burlington present a cordial invitation to delegates elected to attend this meeting and this beautiful Vermont city will present special attractions.

COMMITTEES Committees are being organized in Burlington and the names of the chairmen will be published later.

All correspondence directed to Mr. W. J. Van Patten, 386 Pearl Street, Burlington, Vt., will receive prompt attention.

DELEGATES Every contributing church, local association and state conference is entitled to be represented at the annual meeting of the A. M. A. in the person of two elected delegates and the pastor of each local church. This presents genuine Congregationalism, the Association being administered by the representatives of the churches. Each church and association is urged to select its delegates in time so that they may be reported for entertainment.

THE CLOSING MONTH OF THE FISCAL YEAR September is the closing month. The American Missionary Association represents work among the neediest millions of our own body politic. The appeal for increased suppoort of this work comes with the emphasis of Christian patriotism. Schools to the number of 101, stretching from Porto Rico to Alaska and from Savannah to Hawaii, enrolling nearly 18,000 pupils are included in the field of this Association. Shops, farms, hospitals, churches, schools are helped through this agency.

In this closing month of September the need of the treasury is very great and this appeal goes forth to patriotic Christian citizens to meet the opportunities and neds of this great work by sending a check to Rev. George W. Hinman, Secretary of the Pacific District, Johnson Building, Seattle, Washington.

WHEN TO CRY.

The other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of other people.

"It is said that, if a child begins to cry on Thursday, he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on the Sabbath are sad and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—St. Nicholas.